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the other figures, and, in some instances, partially covered by them, are seven human hands, done in white in the 'stencil method' of drawing. The only right hand among these is shown in the shut position, which is rather uncommon" (p. 271).

The Beginning of Agriculture. W. J. MCGEE. Ibid., pp. 350-375.

Under the heads of regional characteristics, vegetable life, animal life, coöperative characteristics of life, human life, etc., Prof. McGee treats of that little known region in Arizona and Sonora (Mexico) called by the Spaniards "Papagueria," or country of the Papago Indians. It is a careful study of the influence of environment. The author's general conclusion is as follows: "It may appear paradoxical to affirm that it is in arid districts, where agriculture is most arduous, that agriculture began; yet the affirmation is not gainsaid by history, and is established beyond reasonable doubt by the evidence of the desert organisms and organizations. So, whatever its last estate, in its beginning, agriculture is the art of the desert."

Introduction of the Iron Age into America. O. T. MASON. Ibid., Vol. IX (1896), pp. 191-215.

Among the topics touched upon in this graphic sketch are: Absence of siderotechny from America, varieties of acculturation, intrusion of African culture, intrusion of Aryan culture, Eskimo and the Iron Age, the Iron Age and the Indians, the Russian Iron Age, the Iron Age on the Pacific coast, the Mediterranean Iron Age. The author's chief conclusions are: (1) Aboriginally there was neither smelting of iron nor working by means of it in America, —no iron products, no use of iron as a metal. (2) The Iron Age that modified America was the conservative folk-age, the Middle Age as distinguished from the Renaissance, which replaced the old in progressive Europe.

Mediæval "Glamour" and its Antidotes. DAVID MACRITCHIE. Amer. Antiq., Vol. XVIII (1896), pp. 87-95.

The conclusion of the author is that "glamours" are the mediæval equivalent of "mesmerism," and that this theory "places many of the folk-tale incidents in a new light."

Devil Worship as an Early and Natural Stage in the Evolution of Religion. DR. PAUL CARUS. Ibid., pp. 95-98.

The most interesting point in this essay is the interpretation of Leviticus xvi, where *Azazel* ("the strength of God"), translated "scape-goat" in the King James' Version of the Bible, is regarded as "a last remnant of a prior dualism" — *Azazel*, the strong god, has become a mere shadow of himself.

The Work of the Kunger-Bag. ALEX. W. BEALER. Ibid., pp. 99-106.

This is an interesting contribution to the literature of "conjuring" among the negroes of the south. The bag and its contents are fully described.

The Negro in the West Indies. F. L. HOFFMAN. Publ. Amer. Statist. Assoc. (Boston), Vol. IV (1895), pp. 181-200.

This study, well furnished with statistical tables, treats of population, elements of population, birth and death rates, conjugal condition, education. The following remark of the author is note-